QUESTIONS
IMPORTANT
OF
Diverſe Concerned:

TOUCHING the ECCLESIASTICAL

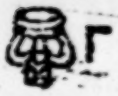
Inſtitution and Courſes (commodiouſly to Civill) now
propounded to and challenged by a DIVINE
Right, by ſome over-rigid Preſbyterians, and Independents
propounded to point their Diſſenting Brethren, for the further Diſcovery
of Truth: the Preſervation of the Civill Magiſtrates Intereſt, and
ſpeedier compaſſing of our preſent expreſs Commandments Concerning
the Hook: Yea all of them, be ye ſimply one to another, and be clothed with humi-
lity: for God reſiſteth the Proud, and giveth Grace to the humble.

LONDON Printed Anno Dom. 1646.

Text-fragment: "Read the Book of God which is among you, taking the outright, (or cute) thereof, not by constraint, but willingly: not for filthy lucre, but of a ready minde, Neither as being Lords (or prime Lords ones) Gods Heritage, but being ensamples to the flock: Yea all of you, be ye simply one to another, and be clothed with humility: for God resisteth the Proud, and giveth Grace to the humble."
1 Pet. 2.5.3.2.

And there were false Brethren among them, which of them should be accounted the Greatest. But Jesus called them unto him and said: Ye know, that the Princes of the Gen-tiles Exercise Lordship (or Dominion) over them, and they that are great exercise Authority upon them. But it shall not be so among you: But whosoever will be great among you, let him be your Servant: Even as the Sonne of man came, not to be Ministred unto, but to Minister.
Luke. 22.24.25.26. Matth. 20.25.26.27.

proposed by a well-wisher to Verity and Unity.



Sixteen Important Questions touching the Ecclesiastical Institution and Cement, Controverted to Civil, now challenged by a Divine Right.

THe serious consideration of the important Claimes of a new kinde of Ecclesiastical Institution, by a pretended Divine Right, unto which very many men who desire to cleerly decline all Heresie or Bayle of Independency, which they most endeavour to unhinge: or at least willfully devove the confusions or corrupting power of all Antichristian Hierarchy and Papall, when considered by one Prelate upon the Italo-Gemo grounds and Principles, may produce the like contrary unexpected effects, and either reduce the old exploded Lacitertian Episcopacy, or introduce that more ignorant Heresie or Bayle of Independency, which they most endeavour to unhinge: or at least willfully devove the confusions or corrupting power of all learned Laymen and Limbs into the Civill Magistrates hands, the first head of the three: for which following Queries, both to my Presbyterian and Macchiavelle brother the following Queries, both to my Presbyterian and Independent Brethren? desiring their serious answers to, or sedulious aid in them (after some Examination) for the lifting out of that one Golden mean of Interest Tyrant, which can only reconcile and cordially reunite us in the Bonds of Love.

1. Who put all Ecclesiastical Synods and Offices now pretended by Presbytery and Independency to be of Ecclesiastical command, be worthy Consideration

Institution and Command] as well pastors, as under the Law, and thrones
(x)Levit.20. | one the Old Testament,] indistinct, examinable, and to be determined
8 to 8 Deut. | by the temporall Magistrate, or Civil power, and punished
13.4.to 18.c. | only by the temporall Magistrate, not by any Ecclesiasticall
17.5.to.8.Josh. | or corporall punishments, but by civill: Hence we read
22.10.to 24.5 | Pastors, Officers or Church-Governors cut off, distinct from civill: Hence we read
Chron.23.17.c | that the severall Jewish Sessions under (a) Adonias, (b) Cushi, Rhalphemoth,
11.13.Judg.6. | (c) Zabbud pharaphins, (d) Diadochians to Tyrants mentioned or civill. (e) Impos-
30.31.1 King | dents, Malefactors (f) Incest, Rape, Sodomie, Buggery, (g) Murther, (h) Witchcraft,
18.40.2. King | Sorcery, with Idolatry often joyned, were by Gods owne precept, to be indi-
10.20.to 25.c. | cted, censured, punished by the Temporall Magistrate, Civill Compre-
11.18. | gation, People and powers exempt with civill punishments alone, as putting to
(b)Exod.21. | Kenning to death, maiming, [a]pedagging [b]fines, stripes and the like, but usury cu-
17.Levit.20. | loused to be examined, censured by Ecclesiasticall Pastors, Officers or to be
9.c.4.1.c.to | punished by them with Church-censures, as Excommunication, Subpoe-
17.1 King | na from the Pastors. Circumcision, Sacrifices, Expiavell, or other
24.10.to 14. | positive Ordinances then in use, or exclusion from the Temple or Syna-
Dan.3.25. | gogues as the marginall text determineth. And it is. Worship the temporall
Mat.26.27. | Christian Magistrates and civill Powers, as such, pray not vow the religious
(c)Exod.21. | giving Authority to punish such sinners and sinnes under the Gospell, only
1.4.Numb.15. | with temporall punishments, without the interposition, Examination or
3 to 37 | Command of Christ. Ministers and Pastors, as the temporall Ma-
(k)Exod.21. | gistrates and Civill powers had then nought the Law, if not now the contrary
12,13.Levit. | can be warranted by divine Scriptures, and by unwritten texts in particular;
20.8.Deut.25. | 3. Whether the texts of Deut.17,8. to 14.& 2.Chron.19.8.10 the end do
to 30.c.11.9 | belong only to the temporall Magistrate, or Civil power, and punished
11.17.18.8. | only with temporall or corporall punishments, not by any Ecclesiasticall
Levit.20.10. | Censures or any meere Church-Censures, as is some new pretended; Whether
12,13.18.8. | any Ecclesiasticall Jurisdiction, Congregationall or Classicall
Deut.17.8.9. | Assemblies, Presbyterian, Episcopall, Prerogative, Civill or Congregationall Jurisdiction to
Acts 15.2.3 | exercise

correct readable with modern Ecclesiastical contrast can be deduced from them; We perfect the Purity Imitation and Image of [1] Ma emeter of Lebrohiphne (i) Levit. 13. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88.

Ecclesiastical Causes; And Writing the Statutes of 25. Hen. 8. cap. 1. 31. Hen. 8. c. 10. 37. Hen. 8. cap. 17. 1. Ed. 6. cap. 2. 1. Eliz. cap. 1. doe not Infringe such Commissions as be Legall, as well as such texts, We Intend them to be in some sort giving;

Fifthly, We desire there be any precept or precedent in all the Old Testament giveth or hereafter determining, that there was by giving Infunction on an Ordinarie Ecclesiastical Intriguing, Power by God Himselfe in Priests, Leavites, or any Jewish Officers, to examine Witnesses upon Oath, convent or censure any Schismes Inmates by excommunication, or Imprisonment or Sequestration of them from the Tabernacle, Temple, Baptike Assemblies, Synagogues, Sacrifices, Solemne Baptike Eglises, or other sacred Ordinances for any Schismes in Worship; If so, then Must We there precepts, precedents, and Schismes Punishments be Propersie they had any Civill Power Annexed to them, or Imployed from the Secretary (which Reprimme and the Lords Supper now succeed) since both of them originally were ordered to be performed in private, by the (o) Priests or Masters of the Family, not Priests or Leavites, and executed by them in their (p) private power, Where the Priests and Leavites had no Ecclesiastical Intriction that Text, Mat. 18. 15. to 20. Luke. 17. 3. 1 Cor. 10. 1. to 12. Item Solemn Repentall Pollicyes as Israelites Where they were put Ministers to keep a Jubely Jubile the Psalmes, &c. Item Prophecyes as plead, not Magistrial to keep any back from casting them off, by any pretext of Ecclesiastical Authority. &c.

(o) Gen. 17. 10. to 28. c. 31. 44. c. 22. 23. 33 Exod. 12. 48. c. 24. 25. 27. Lev. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. Num. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. Deut. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. Josh. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. Judg. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 1 Sam. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 2 Sam. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 1 King. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 2 King. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 1 Chron. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 2 Chron. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. Ezra. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. Nehem. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. Esth. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. Job. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. Psal. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. Prov. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. Eccles. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. Cant. 1. 2. 3. 4. 5. 6. 7. 8. Isa. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. Jer. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. Lam. 1. 2. 3. 4. 5. Ezek. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. Dan. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. Hos. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. Joel. 1. 2. 3. Amos. 1. 2. 3. 4. 5. 6. 7. 8. 9. Obad. 1. Jonah. 1. 2. 3. 4. Mich. 1. 2. 3. 4. 5. 6. 7. Nah. 1. 2. 3. Hab. 1. 2. 3. Zeph. 1. 2. 3. Hag. 1. 2. Zech. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. Mal. 1. 2. 3. 4. Matt. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. Mark. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. Luke. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. John. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. Acts. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. Rom. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 1 Cor. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 2 Cor. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. Gal. 1. 2. 3. 4. 5. 6. Ephes. 1. 2. 3. 4. 5. 6. Phil. 1. 2. 3. 4. Col. 1. 2. 3. 4. 1 Thess. 1. 2. 3. 4. 5. 2 Thess. 1. 2. 3. 1 Tim. 1. 2. 3. 4. 5. 6. 2 Tim. 1. 2. 3. 4. Titus. 1. 2. 3. Philem. 1. Heb. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. James. 1. 2. 3. 4. 5. 1 Pet. 1. 2. 3. 4. 5. 2 Pet. 1. 2. 3. 1 John. 1. 2. 3. 4. 5. 2 John. 1. 3 John. 1. Jude. 1. Rev. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22.

(p) Exod. 12. 3. 4. 12. 21. 4. to 46. Mat. 26. 17. to 29. Mark. 14. 12. to 25. Luke. 22. 7. to 21. John. 13. 1. to 31. Acts. 2. 46. 1 Cor. 11. 20. to 34.

Fourthly, Whether, Deut. 13. 12. 13, 14. Jos. 22. 10. to 34. Judg. 20. 1. 18, 19. 2. 9. to 11. combined together, be not a stronger Scripture-evidence for proofe of the Parliaments, and Lay Commissioners Authority, to enquire after and handle Idolatry or Schismes finders? then any texts that can be produced by the Presbyterians, or Independents out of the Old Testament, for proofe of a giving right either in their Classes Presbyterium or Independent Congregations to examine Schismes finders and finders with Ecclesiastical Censures; And Whether the Statutes of 25. Hen. 8. cap. 1. 31. Hen. 8. c. 10. 37. Hen. 8. cap. 17. 1. Ed. 6. cap. 2. 1. Eliz. cap. 1. doe

(n) Numb. 2. 3. 4. c. 24. 25. 27 Exod. 30. 1. to 31. 10. Lev. 4. and 5. c. 6. 7. c. 7. Num. 8. 19. 25. 31. c. 12. 25. Deut. 17. 8. Heb. 2. 1. 2. 3.

sixthly, We prefer Ministers or Presbyteries under the Colledg, then any other or greater Ecclesiastical Jurisdiction then the Jewish high Priest, and Levites had under the Law; And we prefer Christian Kings and Magistrates then the Colledg, as any godly Kings and Magistrates exercised under the Law; It doth belong Negatively to the first, and Affirmatively to the latter of their charge. though they externally protect and protect their sacred Ordinances, Congregations, and in which of them in particular to continue authoritatively in all Christian Churches of Christ to the end of the world, for the excommunication or imprecation of all kinds of scandalous persons from the Sacraments in all Christian Churches

brethren, or withdraw such Injunctions by a divine right, which no more pretends power or infallible can controle;

Answ. whether it Christ hath instituted or no any such Ecclesiastical Censure, distinct from the civil Magistrates and censures, this presupposed Injunction, distinct from the Sword of the Magistrate by Christ, is not to give the Sacrament to them though excommunicated or unbaptized.

To pray the Sacrament to them though excommunicated (such delivered to Satan) is not to give it to them.

Thirdly, In case any Heretick, Schismatick, or prophane person shall willfully refuse to communicate with us in our Ordinances, protesting us to be no Christians, and bring a Scripture of Non-Communion with us, by reason of some faulty exceptions or pretences against our Orthodox Doctrine, discipline, or Government: and therefore to absent from our Congregations, or to impair unto us, or withdraw pastoral Communications, or to impose unto us, or withdraw pastoral Communications, or to impose unto us, or withdraw pastoral Communications, or to impose

contempt of Prov. 18. 19. intimates;

Eighthly, Whether the Magistrate is to determine and resolve all doubts and controversies concerning Religion, without exercising any act of Church-power, or Church-jurisdiction? Answer. Not at all. For the Magistrate is to determine and resolve all doubts and controversies concerning Religion, according to the Rule of the Word of God, and the Laws of Christ revealed therein; but he is not to exercise any Church-power, or Church-jurisdiction, in the Determination of such doubts and controversies. Nor is he to determine and resolve all doubts and controversies concerning Religion, without the Counsel and Assistance of Church-Officers, and Synods, Acts 15. 2. 6. 22. 25. Ephes. 4. 11. 12. 13. Nor is he to determine and resolve all doubts and controversies concerning Religion, by the Votes of Church-Officers, and Synods, but according to the Rule of the Word of God, Isa. 8. 20. Deut. 17. 11. Gal. 1. 8. 9

Wherein those that bring this text, may not be well concluded, from the very next words 1. Cor. 2. 11. to 9. that it is unlawfull for Christians to go to Law before any Christian Judges now, but only before Presbyters or Congregations, for mere temporall matters, because Paul then commanded the contrary, and forbad Christians not to go to Law before he & then Judges to prevent scandall put only in the Church before the Saints, or such Judges as the Church should appoint them? And wherein this text makes not more against Presbyters, and pure Inheritation from the Sacrament without a totall Excommunication from all other Ordinances, then for them it doth scandall?

3 Vly. Wherein there be any ground or example at all in Scripture to conjoyne the Civill Magistrate, in cases of difficulty and controversy against Church censures, inflicted by Presbyters or Congregations, so becomes meere servant and executioner to Presbyters, Congregations or Church-Officers, (as the Pope and Prelates sacrilegiously made them.) to enforce spirituall censures by imprisonment or other coercive means, without any particular examination of the merits of the cause, or inflicting of the proceedings? Wherein such Ministeriall executions of their censures, if sometimes, do not necessarily inforce the people to a double Jurisdiction, section, for one & the selfsame scandalous crime, which may prove more incollerably obnoxious to them then the most exorbitant country Committee if not exactly bounded with Lawes, and importunate the Magistrate to the Ministers, Presbyters and particular Congregations, in point of Authority Which it applied by any giving Law to the Church censures executed and ders, (never yet that censured from Adams or Christs dayes till now) before they can so much as conjecture what they are, or where they will be terminated

perpetrated in our Countrey; since offences alwayes rise to greater
made to punish them: and, ex malis moribus oritur optimum lex, as all Po-
litickes have related; Wherfore the demanding of such an unlimited
power to be now dispensed by not as pad, for more particular then the
same true rule and strong to our Countrey, as the lex of the
* Matt. 20. 20. example of [i] Christs owne Apostles] and daily experiences every where)
to 23. Luke 22 cheerfully when they have enjoyned most Ecclesiasticall power into their
hands by pretext of a Divine Right, then ever the expresse Law of God,
22 to 31. of Christ Himselfe in his Gospell hath delegated to them. It is very obser-
vable, that while the (*) Popes claimed their Papacy and Superiority over
[*] See Pauli de Monarch. Mi-
serry of Ju-
dicy, Carolus Molinæus, Commentat. in Edict. Henrici Quinti, &c. contra Bucer. de Regn. &c. Apologia pro Interdict. Venet. Bellarm. de Pontific. Rom. Card. Perron. Imperiall Hi-
other Christian Emperors by gifts and donations from the Christian Emperors of
Rome, they were very plausible, loyall, and obedient to them. But after the
long entowment of their transcendent Intisdiction by imperiall donations
had so far bulked them up with pride, as by degrees to delert their true an-
cient claime, and challenge both their Papacy and Supremacy by a Divine
Right from Christ Himselfe, by wresting divers Scriptures to their purpose,
and some of those among others which one Divines now principally intitle
to) they presently cast off both their Inspection & Loyalty to the Em-
perour at once: & to protected them with Excommunications, Interdicts
interdictions, repellions, force of Armes, and battles revived against them
in their owne Empires? that-at last they drive trembled them under
their feete, quitoring of their Crowns at pleasure, making them
invade Solemne promise to them as their Vassalls, and to hold their Impe-
rial Crowne from them alone, who formerly did promise to, and held their

Bishopricks, with all the Rebell Jurisdiction they enjoyed onely from them: Yea it out Presbyters. Chiefs or Independent Congregations shall be suppressed to hold and enjoy all the Ecclesiastick Jurisdiction they have never pretend to, by a Divine Right: and the Parliament their power, supream, only by a meer humane Institution, and not by as clears a Divine Right as Christ himself hath not given instance for it: or the Independents Power, in incorporating men from the Congregations where they live, as well Saints, or will not implicate to their private Church Covenants, (without any expresse precept or president in Scripture,) nor not such, we have implyed Independency them too as nonest Christs.

FINIS.

Christ, in his Kingdom, Ephes. 4. 11. Rulers, Pastors, Teachers, Evangelists, Apostles, Prophets, Deacons, Elders, Synods, Appeals, Excommunication, Confirmation, Ordination, Liberty of Conscience.

(x) Mr Ken- tericks.

Books:) That out Parliaments, Kings, and temporall Magistrates must be subject to and obey all the Ecclesiastick Jurisdiction they enjoyed only from them: Yea it out Presbyters. Chiefs or Independent Congregations have never pretend to, by a Divine Right: and the Parliament their power, supream, only by a meer humane Institution, and not by as clears a Divine Right as Christ himself hath not given instance for it: or the Independents Power, in incorporating men from the Congregations where they live, as well Saints, or will not implicate to their private Church Covenants, (without any expresse precept or president in Scripture,) nor not such, we have implyed Independency them too as nonest Christs.

* Ephes. 4. 11. 30.

* Lightfoot. Presbyt. l. 2. Tit. de Parit. c. 12. de Alien. confess. p. 138. to 145.

Divine prerogated Authority is vested to their minds: the next thing they shall perse of will pee: that which out Kings, Judges, and Officers old prerogative from out Clergy in Archbishop * Bennets his time, when they obbosed their extravagances, even Actions submission to obey their Diocese, and shee that an Interdict from the Sacrament of Excommunication or Non-Communion from their Congregations for this Contumacy: And then Lord pope meter when in multiple kennel, who may loose power them remove that spiritual Yoke of bondage which we this first voluntarily to be imbosed both on our own and others necks. I shall

Mr. Robinson. Smallwig. Baxton Mr. Walter Hewy Goodwin. (y) Mr. Iohn

pray nothing at all to do with Christ Officers or Christ Government by way of direction, correction, or abbeale, but meerly as their importune Ministers, to retire their determinations, and enforce obedience to their censures: which if they neglect or refuse to doe, or flob their processings by any Exemptions or Legall cowle, for ought I know, when their